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Henry Davidson

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EVANGELICAL VISITOR.

DEVOTED TO THE SPREAD OF EVANGELICAL TRUTHS AND THE UNITY OF THE CHURCH.

VOL. I.

WHITE PIGEON, MICH., SEPTEMBER 1, 1888.

No. 13.

OUR LAMPS.

Say, is your lamp burning, my brother?
I pray you look quickly, and see;
For if it were burning then, surely,
Some beams would fall bright upon me.

Straight, straight is the road, but I falter
And often fall out by the way.
Then lift your lamp higher, my brother,
Lest I should make fatal delay.

There are many, and many around you,
Who follow wherever you go.
If you knew that they walked in the shadow,
Your lamp would burn brighter I know.

Upon the dark mountains they stumble,
They are bruised on the rocks, and they
With their white pleading faces turned up-
wards,
To the clouds and the pitiful sky.

There is many a lamp that is lighted,
We behold them anear and afar.
But not many among them, my brother,
Shines steadily on like a star.

I think were they trimmed night and morn-
ing
They would never burn down, or go out,
Though from the four quarters of heaven
The winds were all blowing about.

If once all the lamps that are lighted,
Should steadily blaze in a line,
Wide over the land and the ocean,
What a girdle of glory would shine!

How all the dark places would brighten,
How the mists would roll up and away,
How the earth would laugh out in her glad-
ness,
To hail the millennial day.

Say, is your lamp burning, my brother?
I pray you look quickly, and see;
For if it were burning then, surely,
Some beams would fall bright upon me.
—Sel.

For the Evangelical Visitor.

RESURRECTION OF THE DEAD.

However mysterious, the resurrection of the dead may be to the human mind, it has always been believed, by the righteous in all ages.

Job says:—"For I know that my Redeemer liveth. * * * And though after my skin worms destroy this body, yet in

my flesh shall I see God: whom I shall see for myself, and my eyes shall behold, and not another; though my reins be consumed within me." Job 19:25-27. "By faith Abraham * * * accounted that God was able to raise him up, even from the dead; from whence also, he received him in a figure." Heb. 11:17-19.

David reiterates:—"As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake with thy likeness." Ps. 17:15. Ezekiel remarks:—"Then he said unto me, son of man, these bones are the whole house of Israel; behold, they say, our bones are dried, and our hope is lost.— * * *

Therefore prophesy and say unto them. Thus saith the Lord God; behold, O my people, I will open your graves and cause you to come up out of your graves, * * * and ye shall know, that I am the Lord, when I have opened your graves. O my people! and brought you up out of your graves."

Paul says:—"That Christ is declared to be the Son of God, with power according to the spirit of holiness, by the resurrection of the dead! Now, then, let us consider the resurrection of the dead!

FIRST, as to its certainty. Our resurrection depends on Christ's resurrection to this extent:—If Christ be not raised from the dead, then there is no hope, for us to be raised. But if Christ be raised from the dead, we have no right to doubt the resurrection. "Jesus said unto her (Martha) I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." John 11:25.

Paul declares; that Christ died according to the Scripture, for our sins; and that he was buried and that he rose again the third day according to the Scripture: and that he was seen of Cephas, then of the twelve, after that he was seen of above five hundred brethren at once. This established the resurrection as an indisputable certainty.

SECOND, as to when: The day nor the hour cannot be told, by man, nor by an-

gels. But God knows all about it. When Christ shall discontinue his office as Mediator, and the archangel shall sound the trump of God, then shall, at least part of the dead be raised, the dead in Christ (the righteous) 1 Thess. 4:16.

THIRD, change of corporal body:—There certainly, must be a death before there can be a resurrection. Paul says to the Corinthians: "Thou fool, that which thou sowest is not quickened, except it die," and that which thou sowest, thou sowest not the body that shall be," etc. (He is speaking to believers now.) This plainly shows, that the body that shall be, will be produced by the body sown, because he further says; "It (the body) is sown in corruption, it (the body) is raised in incorruption; it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power."

It is sown a natural body, it is raised a spiritual body."

That which is natural is first, and that which is spiritual second. Adam represents the first state; Christ the second.

This mortal body shall put on immortality. There are some who discredit, that it will be the body in which we live, but claim, it will be some other body.

It positively is the body in which we live, therefore it is necessarily changed, on account of its mortality, etc.

Were it some other body, it would require a creation; and obviously abolish the resurrection.

FOURTH, reward:—"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ." Rev. 20:6. "And thou shalt be blessed: for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the Just," Luke 14:14.

"Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give to me at that day; and not to me only, but unto all them also that love his appearing," 2 Timothy 4:8.

It will be eternal life, with glory and happiness, to the just, but pain and misery to the unjust who will have part in the second resurrection, which will take place, according to Rev. 20, a thousand years after the first resurrection. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice. And shall come forth: they that have done good unto the resurrection of life and they that have done evil, unto the resurrection of damnation." John 5:28-29. And the sea gave up the dead which were in it, and so did death and hell: and they were judged every man according to their works. "And death and hell were cast into the lake of fire. This is the second death. — And whosoever was not found written in the Book of Life was cast into the lake of fire." We now have the two *rewards* contrasted. Which do we prefer? Whichever will be our lot, will be our choice.

The bodies of those, who are doomed to the second death are not described. But, however, they are subject to pain, misery and eternal existence.

On account of occupying too much space I have abbreviated as much as possible. May we be looking for that blessed hope, etc. Titus 2:13.

Morrison, Ill.

J. R. ZOOK.

For the Evangelical Visitor.

BE SOBER.

"Be sober, be vigilant, because your adversary the devil as a roaring lion walketh about seeking whom he may devour." 1 Peter 5:8.

The article published in the July number of the VISITOR entitled *Cheerfulness* has given me much thought; and as my views could not coincide with the views of the writer, I thought it not improper to write a few lines on the subject. Not wishing to enter into any controversy, but as this is a church paper, devoted to the spread of the Gospel, my desire is to see it spread in all its purity and simplicity. Now I do not think it is generally believed to be best for a Christian to laugh heartily or outright, but many through the weakness of the flesh do so—the same as in many other things that are sinful—causing them to feel sad or appear long-faced, knowing they have grieved their heavenly Master. When Peter grieved his Master, he went out and wept bitterly.

There are none perfect, but all are liable to commit sin, either in word, thought or deed. Paul says, "I find then a law that when I would do good, evil is present with me." Rom. 7:21. 'Tis true a Christian has great reason to rejoice, and be exceeding glad. Who can be so happy as a sincere devoted Christian? Who so cheerful as the true born child of God? None. The sinner cannot enjoy such real happiness within the soul as the Christian, and yet he can indulge in mirth and laughter, and does not seem to feel any condemnation. Now I do sincerely believe that a Christian can rejoice and be happy, have a cheerful, smiling countenance, walk pleasing in the sight of God, win souls to Christ, yet never laugh. I have been acquainted with persons ever since my childhood, whom I believe are sincere, devoted Christians; they appear to be pleasant, happy and cheerful, and I never knew them to laugh; and I do not think they were a hindrance to souls coming to Christ, but have encouraged them on in the narrow way of life. Allow me here to relate a little of my own experience. When I was young and living in sin, I frequently took part in mirth and laughter. I enjoyed it to an extent as long as I remained in company, but as soon as I came to be alone, I felt a remorse of conscience; I knew it was not right. Then when I came to be converted Oh happy child! was ever one happier? I could not hold my peace. I sang aloud; I prayed aloud; my countenance was so cheerful, so changed to what it had been, that it was observed and remarked by the family, yet laughter was not in all my thoughts. But many a time since then, yea, alas! too often, I have shared in a laugh; but I believe I can truly say not without feeling condemned. Oh! I am afraid there are too many light-hearted laughing professors. I am not afraid to say, "there is more Christianity in a smile than there is in a frown," but I would not dare to say, "there is more Christianity in a good hearty laugh than there is in a groan." We can read of where our Savior groaned and where he wept, but we cannot read of where he laughed. Were I to select all the passages in the New Testament, contrary to mirth and laughter, it would require a great deal of space. Therefore I will point out only a few, and leave the anxious inquirers to search for themselves. We

read in Titus: "That they may teach the young women to be sober. Young men likewise exhort to be sober-minded." Titus 2:4, 6. "Be afflicted and mourn and weep; let your laughter be turned to mourning, and your joy to heaviness." James 4:9. We read also in the Old Testament, "Sorrow is better than laughter; for by the sadness of the countenance the heart is made better. The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth. For as the crackling of thorns under a pot, so is the laughter of the fool." Eccl. 7:3-6.

Much more could be said, but suffice it to say, if there are a few of what we think are sad, long-faced Christians, let us bear with them. Perhaps they will smile in heaven. I hope these few lines will not cause any ill-feelings, as I have only endeavored to show what the Lord has shown me. My desire is to be in love and unity with the Church throughout. Your sister in Christ. SARAH McTAGGART.

Stayner, Ont.

For the Evangelical Visitor.

TO WHAT CHURCH DO YOU BELONG?

To what church do you belong? is a question very often asked by many persons. Now if every one would be a soldier of the cross, a follower of the Lamb, that question would not need to be asked. We do not believe the Lamb of God changed the fashion of his garment, and we know if a man wants to become a soldier, he must enlist and be dressed like all the rest. God's word tells us that we must be converted, become Christians, and look like Christians.

We are also taught to come out from the world; but if we look like the world and do like the world, no one can see that we came out from the world. From our appearance we are judged by the world. If we see a very fashionably dressed lady, we can not believe according to the word of God that she belongs to the Church of God, but she may belong to some Church. If we see a person a little fashionable, we think she is trying to be a Christian; but if it is not right to be very fashionable is it right to have a little like the world? I would say, No, because it is necessary to go from one to the other, and it takes mind and time to follow the fashions of the world.

To try to serve two masters, the Scriptures say it is impossible, we cannot serve the creature and the Creator. Are you converted? is another question that is asked. Years before I was quite willing to come out fully on the Lord's side, I lived with hope but without faith. I was asked one day by a minister, "Are you converted? Upon which I answered, I do not know. My answer surprised him very much. He said he could not live a day in that way. I thought it was to be regretted that it was necessary to ask that question after the Savior had said, "Come out from the world," and "Ye are the salt of the earth," and the light of the world. He did not say ye *ought to be*, but "Ye *are* the salt of the earth: Ye *are* the light of the world." Matthew 5: 13, 14.

Dear reader, we read of only two ways, and the end of the one is happiness, the other is misery; but if it were possible many a one would creep up between. I was one of them, but I could read of no promise at the end of that road, and it was hard to get along. When I became willing to make a full surrender and enter in at the straight gate, and travel in the narrow path, there was quite a change. Now I can say I am happy, I am on my way to Zion.

A SISTER.

For the Evangelical Visitor.

HOW AND WHAT SHALL WE WRITE?

But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. Matt. 12: 36, 37.

Our blessed Savior used these words in reproving the self-righteous Pharisees. And what was spoken then was spoken for our good if we give heed to it.

While the above Scripture applies to the spoken words, yet it applies also to the written words.

I sometimes think more harm or good can be done by writing than speaking. In writing, our words are formed on paper, to be read and re-read; in speaking they may soon be forgotten, or not reach so many.

In writing for the VISITOR, if our writing is of a sound nature well grounded on the Word of God, teaching the way of

God in truth, how great the good it will do will only be known "in the sweet by and by," when the reaping time comes.

Again if our writing is not so seasoned with the true Gospel grace as it should be, and our position does not quite harmonize with the Gospel, how great the harm we may do will also only be known in the eternal world.

The VISITOR should be carefully preserved and bound (as I believe it will be) by all. In after years the yet little children may read over what this or that brother or sister has written, and it may be a silent means to help many to Christ.

Oh! then dear brethren and sisters, let us try to think solemnly how and what we shall write.

First, it is necessary that we write in a prayerful spirit depending on the Spirit of the Lord as our dictator.

We should try to have our whole trust in the Lord that our pen may be guided aright.

We should try to write in a simple way, so that the child who has just learned to read can read and understand our articles without consulting a dictionary to find out what our words mean, then the child or the unlearned person can readily understand us. Paul says: "I had rather speak five words with my understanding that by my voice I might teach others also, than ten thousand words in an unknown tongue." 1 Cor. 14: 19.

Again we should (as hinted in a former number of the VISITOR) try always to prove passages of Scripture, also make our quotations correctly, giving book, chapter and verse. We should make no assertion that Scripture will not fully prove. We should always try to write plainly so as to save our dear brother who is editor as much work as we can.

We should study to make our articles as short and to the point as possible. We should not be discouraged if our articles go into the editor's waste basket, but should try again.

What shall we write? Always try to have the good of souls in view, that which will encourage Christians and draw souls to Christ.

Care should be taken not to allow any contentions or strifes to even enter our mind while writing; but to have the salvation of souls at heart. If such is the drift of our articles in general, much good will be done, the cause of Christ will be

advanced through the medium of the VISITOR.

Much more could be written by an abler writer in a more perfect way as to how and what we shall write. May the Lord add His blessing to the great work. Let each try to help the good work by their means and pen together with earnest prayer and God will richly bless our efforts in the salvation of souls.

ONE WHO LOVES THE CAUSE.

For the Evangelical Visitor.

"AND MANY SLEEP."

1 Cor. 11: 30.

Although many apply the above quotation spiritually, yet we believe that the natural eyes of many of the Corinthian brethren were heavy with sleep, when in worship; and not only in their general assemblies, but also in their solemn assemblies, even when commemorating the death and sufferings of our Blessed Lord and Savior Jesus Christ.

Among the many corrections, instructions and reproofs, which the Apostle saw necessary to write to this (Gentile) Church, the above was one which was not left to set in order till He himself would come unto them.

In our modern times, however, the Apostle might have occasion to hear:—If your congregation is asleep Brother Paul, better wake up the minister.

True, much does depend on the minister, whether he is a "good man, full of faith and of the Holy Ghost:" much depends on the minister's zeal, if he be called of God, and bears the mark given by the Prophet, and rehearsed by the Apostle Rom. 10: 15, "How beautiful are the feet of them that preach the gospel of peace, and bring *glad tidings* of *good things*." Therefore, we conclude that a minister can do much to influence a congregation, even relative to sleep.

But our charity for the clergy is too great to lay *this* burden on so small a part of the congregation: therefore, in order to be consistent let us turn to the laity.

There are many causes, aside from those arising in the clerical stand, calculated to cause sleep in a congregation: and, in order to vivify that which is dormant, we appeal to reason.

One cause—and probably the chief one—for bringing sleep into the places of

worship in our modern times, is that which was already in the apostles time prevalent among the Corinthian brotherhood; namely, intemperance. Is our understanding open to such reproof?

How often have we been in the congregation of the saints, and seen those who profess, and at times confess, to have their delight in the law of the Lord, pass many of those sacred moments in sleep, dead as to the reception of divine droppings from the sanctuary of God, the cause of the same arising from the simple fact that the stomach was filled more with dainties than the heart with the Spirit of God.

There is also danger, and it has often been the case, that the seat of understanding, the heart, has been filled to excess, not "with the Spirit," but with a wine of fornication, which so stupifies the spiritual part of man, as to leave him without taste and ability to imbibe the life giving principles which are conducted through the house of worship.

Let us, in our imagination, try to contract and see into what small space the good influence of the professor goes, whose heart is set on the intemperate habits of our times, not only in eating or drinking, but perhaps exerting his physical frame during the week, scarcely allowing his body sufficient rest, exposing himself to all the atmospheric changes (we appeal to reason), simply for the accumulation of filthy lucre, to be used, probably, in the intemperate application of the things which God has given for our maintenance.

Then on the Sabbath, which is hallowed by the resurrection of our Lord, he may be seen in the assembly of the just, only to pass the time of his sojourning *not in fear*, but in *sleep*.

Aside from the above, probably the principal cause of sleep in places of worship, is the manner in which ventilation is conducted.

It has been our unhappy lot to be in places where the glorious truths of the Gospel were held forth, in all the zeal of men moved by the Holy Ghost, where from one to two hundred persons were enclosed in a space, which had not enough pure air for thirty or forty persons to feel comfortable.

What were the consequences? Well, for the first we believe a great part of the word (seed) fell, as it were, by the wayside simply because there was not enough

pure air in the house to germinate the seed.

We doubt whether a good janitor is far in the rear of the minister, in keeping sleep from the house of worship. We believe that, by occasional fastings, washing of the body in pure water, supplying plenty of pure air, and above all sweet communion with God, we will be able to exclude much sleep from the house of worship.

Then again, there are other causes for producing sleep, wherein we would feel to excuse even a minister (if necessary), as, in case of sickness, or more than ordinary family cares, especially in connection with protracted meetings. For let us remember that our ministers are *only men*, of like passions as we ourselves.

We also know that the worry of travel, especially in cold and unpleasant weather, then entering into a house where a large concourse of people have assembled has a great tendency to cause sleep. But apart from the above, and like reasons, let us not excuse ourselves; rather giving the matter serious reflections, and, if it be again our privilege to meet with the saints in communion services, we trust we may not see many who are asleep.

H. N. ENGLE.

For the Evangelical Visitor.

OUR SHEPHERD.

"The Lord is my shepherd, I shall not want." Psalm 23:1.

I am glad to know there is a shepherd who does provide for his flock, and God's promise is they shall not want in any good thing. (Psalm 34:10.) And most of all he has provided a home for all those that love him, and is this not worth striving for? Let us examine ourselves whether we are striving as we ought, because straight is the gate and narrow is the way that leadeth to life everlasting. Let us watch and pray daily lest we enter into temptation.

Let us be willing to be led by God's spirit at all times and then we can resist the temptations better, for we have a firm staff to lean upon. God will help in all times of need if we just trust him. I am afraid we don't trust enough is the reason we do not feel his nearness at all times as we would like to; we must surrender all to God and then he will guide us in his ways. Let us trust and still obey.

BARBARA DOHNER.

Pleasant Hill, Ohio.

For the Evangelical Visitor.

THE LORD'S "LITTLE ONES."

In speaking of his own, Jesus delights in calling them "Little Ones." This is strikingly manifest in the 18th chapter of Matthew. Once he calls them "little flock." At the sea of Tiberias, after his resurrection, he addresses them as "Children." The loving disciple, John, also, in writing to his younger brethren, addresses them as "little children." What does all this imply? It simply confirms that other declaration of the Savior, that "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." With some the question may arise—as with Nicodemus—How can a full grown man become as a little child?

The answer to this question may be something like the following: As a general thing the little child believes all his father tells him, so must *we* believe all that our heavenly Father tells us in His blessed book the Bible.

Further, the little child is anxious to hear, and careful to notice what the father does in his presence, and believes it to be the best that can be done under the circumstances.

Again, the little child takes pleasure in imitating his father's actions as far as he is able. He also likes to be in his father's presence, and to be kindly spoken to, and taught in all things that can make both himself and the father happy.

Again, the little child has no *fear* of anything while in his father's presence, so long as he sees the father composed and of cheerful countenance. The little child also delights in nothing so much, as in doing his father's bidding when it requires all his little strength to perform it, knowing that the father will be all the better pleased when it was done at great effort.

Further, the little child becomes uneasy when he loses sight of his father, especially is this true when away from home in the wilderness or among strangers. The little child also has more confidence in his father and mother, than in all the world beside; he is also satisfied with the portion given him, be it little or much when he sees it is *given* lovingly.

To sum it all up, the little child loves his father and mother, and claims their love in return.

O for a child-like spirit! and who would not be a *little child* of our good Father in heaven, who is willing, and abundantly more able to give good gifts unto all his children, than any earthly father can possibly be or do? C. STONER.

Polo, Ill.

THE ENGLISH BIBLE AS A TEXT-BOOK.

I cannot but express my fears that there is one subject of paramount importance in education which, under the present system, is being gradually driven into a corner, so that it constitutes no longer the main pillar of our educational system—I mean the study of the Bible. The Bible finds, alas! no place in the six standards or in the inspector's examination; its teaching has to be huddled into odd corners, or to be confined to the Sunday-school; and I have a strong suspicion that the youth of this generation do not study it, do not know it as their fathers did. If this indeed be so, it is a serious national misfortune, and is of itself enough to account for a deterioration in the literary fibre of our youth. Apart altogether from its sacred character, the Bible is the grandest book that the world has ever produced for feeding the intelligence, the conscience, the taste, the imagination of the young. It is all that Homer ever was to the Greek or Roman, and much more. There is history in it, there is poetry, there is romance, there is philosophy; it is a fountain of wisdom, great, simple and universal; it is a storehouse of instruction and illustration for every form of human emotion, for every phase of human character, for every incident of private life, for every kind of social and political institution. There never was a richer or a nobler granary out of which to feed the heart and mind of a nation. It is a model of style, or rather of many styles; it speaks in a language at once pure, rich and strong, at once popular and classical, and presents for the formation of our vocabulary an inexhaustible "well of English undefiled." May the day never come when the simple facts of the Bible cease to be studied in our schools as the foundation of all human knowledge, or its ideas and literary form to shape the conscience, to develop the taste, and to fire the imagination of our young!—*Professor Ramsay, of the University of Glasgow.*

For the Evangelical Visitor.

SPECIAL PROVIDENCES.

Many persons do not believe in special providences. The reason may possibly be that such live at too great a distance from God that they never experience or realize what God would kindly show them if they would be in a line of duty.

About the year 1866, one day two brothers in company, on their way home on the Northern Central Railroad, Pa., were comfortably seated, in an elegant railroad coach. One of the brothers had given his heart to the Lord and was trying to walk in the ways of love and peace, while the older one was still working against the good Spirit. Both were yet in their teens.

At one of the stations, quite a crowd of people had gathered, and in a few minutes the cars were loaded with what any one would naturally have supposed to be respectable and well-to-do people. Soon the bell on the locomotive gave the signal that the train was about to move, and in a few moments the mighty engine was sweeping along the way with lightning speed; when all of a sudden one very fine looking man arose to his feet, opened his satchel and took therefrom a small jug filled with intoxicating liquor, and a number of the fine-looking gentlemen partook of the deadly stuff. Next conversation followed, and such as is a natural consequence upon like occasions. But a short time elapsed before another one arose and opened his satchel and took out of it a long necked bottle, and passed it around; and all of their party drank freely. By this time spirits began to move. Those who seemed from external appearances to be respectable and well-to-do people, by this time conducted themselves very ungentlemanly. Jokes and jesting were very freely engaged in, and finally vulgarity was used as a sweet morsel.

And while the spirit that is contained in alcohol prompted those men to conduct themselves very unwisely, the Spirit that is located in the heart of every true believer was also working in the heart of the young brother, above referred to, and prompted him to talk to those men and warn them of the danger they are in. There was also (according to his experience), another spirit warning him to hold

his peace, as it would be very risky to talk to such men, from the fact that they seemed both eloquent and intelligent. Thus for a time he sat, as in deep distress, having a feeling of love for their souls yet afraid to speak. Finally one of the most trifling ones, looked out of the window when the train was just passing a large cemetery, when he called out to his friends,

"Ye living men come view the ground,
Where you must shortly lie."

Following this with a wicked curse and oath he approached the child of God who was just ready to talk words of life to him.

The first remark of the young soldier of the cross was, "I have been in hell this afternoon." This was a surprise to him and he wanted to know more, and the conversation began. Christian then referred to his vain and trifling remark when passing the silent village of the dead, and pointedly asked him what he thought would be his doom if in a moment he would be taken into eternity; he also told him that very likely his experience would be that of the rich man in hell calling for water to cool his tongue.

"Yes," he exclaimed, "I know I am wrong. I know I am not what I should be."

Christian then said to him, "You are a stranger to me, but for all I know you may have a good praying wife or possibly a good Christian mother who has often been in prayer for you that God might keep you from such evil ways."

Sinner answered, "I have a good wife, who has often warned and prayed for me; and my mother has also prayed for me, and if I would have taken her advice, I would be a different man than I am."

Suffice it to say the drinking stopped, no more indulging, no more swearing, but the conversation was Christ and righteousness.

Thus we see that by God's special Providence, through the weak trembling efforts of one of his lambs, a number of ravening lions can be quieted and charmed. And most remarkable of all, what seemed to be doubtful, risky, and injudicious in the beginning seemed to turn for good. When the vain party left the train, one after another took the young Christian by the hand and wished him God-speed. In this way we can be encouraged by the experience of others. Have faith in God.

For the Evangelical Visitor.

WHAT ARE WE DOING FOR CHRIST?

This question frequently presents itself to our minds, and especially during the past year. We are probationers here. God has placed us here on trial. He will come again sooner or latter to claim His own. Are we preparing for His coming? Each of us has a work, and unless we accomplish that work God will not be well pleased.

We may wonder what there is for us to do. I am too young, or too weak, or we may try to excuse ourselves in different ways, but that will not hold good when Christ comes.

He has given each of us talents which it is our duty to improve. It may be but one talent, but we must improve that or our reward will be as the unprofitable servant who hid his talent in the earth. This certainly is a subject for deep thought.

Perhaps we have not been willing to give up all for Christ. The world may still have some charm for us. If such is the case we are yet in bondage.

Oh! let us free ourselves and put on the whole armor of God. He has given us such beautiful invitations in His word. We can come just as we are, come and drink of the fountain of the water of life which flows full and free for all. Have we accepted? Have we drank deeply? If so, our hearts should go out for the unsaved. "The harvest truly is great but the laborers are few."

There are those around us that are unsaved. Are we doing all we can to lead them to Christ? Do we show by our walk, conduct, and conversation that we are followers of that meek and lowly Jesus?

Let us beware of these things. How true the adage is, that "Actions speak louder than words."

We may tell of the love of God and of His goodness, but unless we act it out in our lives, the world will be no better for our having lived in it. Let us pray more earnestly for a deeper work of grace, that we may work as bold soldiers in the cause of our blessed Redeemer. A few short years and the harvest time will be here, and may we be found of those that come rejoicing bearing our sheaves with us.

EMMA C. DAVIDSON.

For the Evangelical Visitor.

DELIVERANCE.

"Behold, now is the accepted time; behold, now is the day of salvation."

There is no other passage between the two lids of the Bible that gives more joy and comfort to the sin-sick soul than the word *salvation*, which means *deliverance*. We naturally are all sinners, and the very nature of sin is degrading. In place of leading us to holiness and God, it makes the soul heavy as lead; and in place of the soul rising up to God and glory, it sinks by its own weight down to woe and misery; and to a certain extent already in this world.

Take away the promise of eternal salvation and the soul that feels its lost condition will look into a dark future without any ray of light to illuminate its pathway, having nowhere to go to have this sin and guilt removed that is burdening it down beneath its mighty weight, so that one might exclaim with Job to let the day perish wherein we were born. But this is not the case. Thank the Lord! there is a balm in Gilead to heal the sin-sick soul.

The prophet Jonah, said, "Salvation is of the Lord;" and in this that salvation is of the Lord, and the Lord being omniscient and omnipresent, it makes this salvation a present salvation, therefore the apostle says, "Behold, now is the accepted time." This salvation then is wonderfully adapted to our wants as lost sinners. For our guilt, it brings pardon; for our pollution, a fountain opened for sin and uncleanness, and for our restless misery, the peace of God and a joy unspeakable and full of glory. There cannot be sin so deep and damning, but the blood of Christ can wash it out. Oh, what a glorious passage is this! "Where sin abounded grace did much more abound." This is the very salvation we need, and such as none but a God of infinite love and wisdom could have devised. Our blessed Savior in his last moments of agony upon the cross gave us a clear evidence of a present salvation in accepting the petition of the poor guilty sinner who hung upon the cross beside him. That lost outcast in his last moments, his eyes, no doubt, growing dim in death and his probation about to end forever, was saved by the outstretched hands of Him who was able to save. To such fearful depths will Satan lead his victims that they sport

on the very brink of eternity. This salvation, however, with all its precious blessings may soon, my dear reader, be beyond your reach. God says, "Now is the accepted time; now is the day of salvation." Oh, how much is wrapped up in that little word! Now the past is gone; we can not recall it. The future is not ours. It is nevertheless true that many believe this is a present salvation; but they will say, This matter is not so urgent, God is merciful and I don't feel like making the change at present.

Alas! how many are sealing their damnation in this way every day! Permit me to present some reasons why you should now without another moment's delay come to Christ.

You can gain nothing by delay. I have no doubt in my mind, but that some of my readers have delayed this matter for five, ten, or twenty years; and what have you gained in all this time? Five years ago when you heard God's word preached to you in power, it touched your heart, the tears began to roll down over your cheeks, your bosom began to heave, you could scarcely keep quiet. But how is it to-day with you? The strong appeals of the servant of God, the urgent entreaties and the sympathizing tears of your dear friends, will not touch you any more; and your way seemeth more hedged up to-day than it was five years ago. *You can remember* a time when the power of God took hold of you, but you delayed to come to Christ; and now that years have passed away, what have you gained by the delay? A seared conscience, a hard heart, an apathy to God's rebukes which are the heralds of eternal death. You can now sit calm and indifferent under sermons which at one time would have made you tremble. This hardening process is continually going on, and every day's delay will make you harder; and by and by it will take the thunderings of Sinai to awaken you.

You will never be *more able* to come to Christ by delay. *You have* all the powers now that you ever will have—an understanding to hear God speak; a conscience to feel his mighty claims upon you; the Holy Spirit to convince you of sin; the Bible to present you with the simple plan of salvation. Nothing can be gained by delay, but every thing may be lost. You are losing the

present happiness which the true child of God enjoys. I know it is the conception in the sinner's mind that the service of Christ is one of sadness and gloom; but where has he obtained this idea? Not from the Bible; for it speaks of "the peace that passeth all understanding," "the joy unspeakable and full of glory," as connected with the Christian's life. Neither has he obtained this idea from true Christians; but from men who know nothing personally or experimentally about religion themselves. By delay, you have lost years of true happiness, you have lost years of true usefulness; and I do not need to remind you that by longer delay you may lose *your soul*, I know it may seem very trite and commonplace to some of you to read the warnings which I have presented before you; but in the course of my ministry, I have seen many striking illustrations of the solemn text: "Boast not thyself of to-morrow: for thou knowest not what a day may bring forth." God bestows upon us our time as well as every other good and perfect gift; but how great the wickedness of saying, "If God gives me another week or month I will employ it in rejecting his salvation and trampling upon his law."

This, though not the language of your lips is that of your conduct. Take care, my dear reader, God will not be mocked. The storm of righteous displeasure may soon burst upon you with a terrible destruction. You do not expect to be lost; there is still some to-morrow set before you which you hope will find you a Christian; but when the habit of delaying is once formed, as it is in your case, the peril is extreme.

Oh! start from your lethargy this moment or you may be lost. Look at those lost blighted years and thank God that you are not in the world of despair. Start from your dream of false security and let the time past of your life suffice for you to have trifled with your soul's interests? Our existence is a wreck and a chaos which His salvation alone can restore. Our souls have within an aching void—a restless, unsatisfied longing—which His salvation only can fill and satisfy. Accept it now as freely offered, and it will be the joy of your life—your boast in time—your bliss through eternity. It will prove the charm of your youth, the strength of your vigorous years, the glory of your old age, your health in sickness, and your life in death.

Freeport, Ill.

A. L. MYERS.

TO THE LAW AND TO THE TESTIMONY.

There is one thing which is worthy of special notice, and that is, that in many of the arguments used in defense of the carnal divisions which so dishonor the Lord and disquiet His church, there is a marked absence of anything like an appeal to the Word of God. Men who, when discussing other points, appeal to Scripture, and who claim for their position and their creeds the indorsement of holy writ; who demand and offer in every controversy, the testimony of "the Word of the Lord?" when they come to these matters, leave that Word entirely out of the question, and appeal to interest and prejudice, rather than to the Scriptures of divine truth.

We hear sometimes parables and illustrations comparing the different and warring sects that disgrace Christianity to different *regiments* in the army of the Lord; but we have no reference to any Scripture which so describes them. On the contrary, the Scripture compares the church to a *flock* with one shepherd; a *body* with one head; a *building* with one foundation; a *temple* with one headstone thereof; but all these representations are left one side, for none of them meet the circumstances of the case, or give countenance or warrant to the unscriptural separations that prevail among the people of God. Hence these different "regiments" have been invented by denominational leaders to cover their sectarian sins.

Any person who will for himself examine the arguments by which members of different sects justify their dissensions and divisions will mark the *utter absence of all reference "to the law and to the testimony."* And yet the prophet said: "If they speak not according to this word, it is because there is no light in them." Isa. 8:20. The simple truth is, there is nothing in the Scripture which can justify the positions which they have assumed. There are no proof texts which warrant the divisions, and strifes, and bickerings, which so disgrace the Lord in whose name they are carried on. These things are simply of the earth, earthy; they are not born of that wisdom which is from above. Where dissension and strife is, there is

confusion and every evil work. Where one saith "I am of Paul, and I of Apollos," there is unmistakable evidence that they are carnal, and walk as men. We recollect a single reference to Scripture in this connection. A man who professed to take the Bible as his guide, referred to the fact that the Almighty is described as "the Lord of *Hosts*," and the hosts there referred to were the different sectarian *hosts* fighting under the banners of the different *isms* and *schisms* which prevailed: though the Lord was "the Lord of *Hosts*" long before any of these *isms* and *schisms* were known, and will still be "the Lord of *Hosts*," when they are forgotten and buried in eternal oblivion.

The grand remedy for these unhappy and unchristian separations is to be found in personal acquaintance with God, and subjection to His will and to His Word. When this lesson is learned, and when the spirit of Him who prayed for His people that they all might be *one*, pervades their hearts and controls their lives, we shall have no more of these far-fetched arguments to justify a flagrant wrong, but shall, instead of that, find Christ's true disciples drawing nearer and nearer to Him who is their Lord and head, till they "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; being no more children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive, but speaking the truth in love, growing up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph. 4:13—16.—*Selected.*

An evidence that prohibition is growing in favor in high places is the fact that the Senate Committee on Education and Labor will report favorably a constitutional amendment to forever prohibit the manufacture, importation, exportation and sale of alcoholic liquors in the United States.

EVANGELICAL VISITOR.

A RELIGIOUS MONTHLY JOURNAL.

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TO CORRESPONDENTS.—Write only on one side of the paper with black ink, and not too near the edge.

No communication will be inserted without the author's name. Not necessarily for publication, but as a guarantee of good faith.

All communications for this and each subsequent issue of the "Visitor" should be in not later than the fifteenth of the month.

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BENEVOLENT FUND.

From a Sister.....\$2.00.
From a Sister..... 1.00.

COMMUNION SERVICE.—There will be Communion Service at "River Side" Meeting-house near Constantine, Mich., to commence on Saturday, Sept. 22d, at 10 o'clock A. M. to continue over Sabbath. A cordial invitation is extended to all.

LOVE-FEASTS.

LOVE-FEAST and communion service at Maple Grove Meeting-house near Donnellsville, Clark Co., Ohio, Oct. 20, and 21, 1888. All are cordially invited.

JACOB P. CASSEL.

WE learn from a letter received from Bro. D. B. Keepert, of Hope, Kan., that he in company with Elder Joseph Fike, of Lost Springs, had quite an extended visit in western Kan.; and among other places, they visited the brethren in Rooks Co., where they held an election for minister. We did not learn who was elected. We had hoped to receive the complete report before going to press, but we fear it may come too late. Bro. Keepert reports good interest and a pleasant and profitable visit.

FROM letters received from Ohio we learn that William Hoffman youngest son of John Hoffman late of Stark Co., Ohio, deceased, was brought home from Missouri dead, and was buried on Sunday, Ang. the 5th. He had been to Colorado, and while there took sick, started for home and got as far as Hannibal, Mo., where he was met by his guardian and where he shortly after died.

WE WOULD call the attention of our agents and subscribers to the importance of writing the names and addresses of all very plainly. Lately we learned of several instances where the wrong States were given, sometimes the wrong Post Office, or so poorly spelled that it was impossible to get it correctly; and in instances of this kind, the paper goes to the wrong office, sometimes to the wrong State, as was the case lately, and for several months the parties did not get their paper. In such cases we cannot correct the error until we are made acquainted with the fact. We would earnestly urge all to see where the errors are, notify us of it immediately, and we will correct them, and supply back Nos., if missing. We hope it will be seen to more carefully in the future.

MISSION WORKERS.—Bro. T. A. Long and Noah Zook who were appointed by General Conference will enter the mission field in Michigan, Sept. 21, 1888, and will remain in the vicinity of White Pigeon, over Sabbath. On Monday the 24th they expect to go further north to labor in the mission work. They expect to spend most of their time during the autumn and winter in Michigan, and by their appointment they are to labor outside of any organized church of the Brethren. We would then respectfully request those who desire their labors to notify us as soon as convenient of the time and place they would desire them to labor, and we will try to arrange with them to fill their appointments.

VISIT TO PENNSYLVANIA.

On the 18th of May, my wife and I started from Annual Council on a visit to eastern Pennsylvania. We arrived in Chambersburg on the eve of the 19th. On the morning of the 20th, Sabbath, we were taken by Bro. Samuel Rosenberger to the Brethren's Meeting at Bro. A. Wingert's,

where we met with many, of our brethren sisters and friends, with whom we often met before we moved to the west; and many were the social greetings and glad hearts, that we were permitted to meet on that day. On Wednesday I attended a love-feast at Bro. Jacob Hershey's in Lancaster county, which was largely attended. From there in company with Bro. M. H. Oberholser, we started on Thursday for Morrison's Cove to attend their love-feast. On Friday we met in council with the brethren and sisters in their Meeting-house at Martinsburg, where it was unanimously decided that the two brethren, Keagy and Stoner, elected as elders should be ordained, which was attended to on Sabbath morning with impressive ceremony and laying on of hands. On Saturday morning we met to hold a love-feast and enjoyed a season of social and spiritual enjoyment, such that I shall long remember. The church in Morrison's Cove had a glorious revival within the last year, and many were added to the church; and I am glad to say that nowhere on our visit, did I see more real earnestness and spiritual life manifested than on that occasion. May God bless the dear Cove brethren and keep them in the bonds of love and unity is my prayer.

From there we started back to Franklin Co., on Monday, and on Tuesday the 29th we met with the church of North Franklin in their Meeting house for love-feast, which was largely attended and a good meeting. Four were baptized and a few started for the kingdom. After this love-feast, we visited among friends and former neighbors until Wednesday the 6th of June, when we started to Cumberland Co., to a love-feast at Bro. Heisy's, the former home of Elder Jesse Engle; and from there in company with Bro. J. W. Myers, we went to Howard, Centre Co., Pa., where we met the brethren and sisters of that district and had a communion season on Sabbath evening. On Sunday morning, after a due examination, Bro. T. A. Long was ordained for the missionary work to which he was appointed by general council, which was impressive; and I think, Bro. Long feels the great weight of the work assigned him and his co-laborer. I would say right here, brethren and sisters, pray earnestly for those brethren that they may go forth in the "fullness of the blessing of the Gospel of Christ.

On Monday, we returned and visited in Lancaster Co., attended the love-feast at the former home of Eld. Daniel Engle near Hummelstown, on the 13th and 14th, after which we visited some of our old brethren, among whom was Eld. Jacob Hostetter now in his 89th year. Although he does not go away from home much, yet I was surprised to see his light and quick step, firm voice, and good memory. Bro. Hostetter never had occasion to use glasses and has all his teeth except one. (I think I am right in this.)—A very remarkable case indeed. I shall never forget the friendly look he gave us as he accompanied us to the front gate of his yard to see us off. We also visited Bro. Henry Engle and enjoyed a sweet little time in social conversation, also Bro. Jacob Graybill near Mountville, who enjoys good health but is feeble as far as bodily strength is concerned. These three brethren are the oldest laborers and pioneers of the church now living, and I truly regret that it is not my privilege to meet with them often.

After this we returned to Franklin Co., on the 18th, and on the 28th we started for our home in the far west, and arrived on the evening of the 30th, thankful to God for his protecting providence, and glad to meet our children and friends all well.

SAMUEL ZOOK.

Abilene, Kan.

NOTES FROM KANSAS.

Dear Editor:—Many of the readers of the VISITOR may enjoy a short letter concerning the church in Kansas; consequently we shall endeavor to give it.

The church in Kansas seems to be full of the spirit with much to encourage them. Numerous accessions have been made during the summer and the spirit of the Master seems to prevail.

At the annual district council held in Abilene last spring, it was decided to adopt a new system of conducting the home missionary work. A committee of three brethren was appointed, consisting of Bro. Henry Engle of Belle Springs, and Bros. Heisy Brennehan and Cyrus Lenhart of Abilene, whose duty it shall be to solicit donations from each individual member of the district and also act upon all calls from abroad by sending ministers. Their power however shall

not supersede the advisory authority of the elder in charge. By this means it is hoped to stimulate our home mission work and secure better results than by the system (or lack of system) formerly in vogue.

To-day the brethren on the "south side" are holding their annual harvest meeting at the home of Bro. Jno. M. Engle, whence they will adjourn to his neighbor Bro. Benjamin Gish where God's praise will be further celebrated by the regular service during the Sabbath. On last Tuesday the brethren also met at the Zion Church in the capacity of a harvest meeting. After the regular preaching and praise service was concluded, several church matters were taken into advisement; among them being the formal examination of Bro. Noah Zook whom general conference last spring selected as one of the traveling missionaries for the present conference year. His character and daily life were found to be beyond criticism and he will therefore be ordained to this especial work sometime during the present month. It is the earnest hope and prayer of the church here that our dear brother's self-sacrifice in leaving his family and home may be amply rewarded by a bounteous harvest of souls. Let all the church everywhere pray for the two brethren who shall now constantly battle for Christ and his church. Moreover do not forget that the missionary treasury needs frequent replenishing *from you*, my brother, FROM YOU.

A number of our brethren have sustained slight losses during a recent wind-storm which swept over portions of this (Dickinson) county. The official portion of the church here has been strengthened during the past spring and summer by the election and ordination of brother Benjamin L. Brubaker to the responsible office of deacon, and David H. Brechbill to that of minister. The brethren have both taken hold of their respective labors manfully and will, under God, do valiant service for the church and the Master.

There are now five Sunday-schools in the county, completely controlled by the Brethren and by careful management the former prejudice seems to be gradually vanishing, and all concede that to *save* the child is more certain victory than to *reform* the grown.

No love-feasts have yet been announced for this fall. Hoping that church news may become a more prominent feature of the VISITOR. JOHN H. ENGLE.

QUESTIONS FOR THE THOUGHTFUL.

The following questions are worth careful consideration by the thoughtful:

How would your life be practically different if there were no God?

What amount of careful, intelligent study have you ever given to the Bible?

Is God's revelation of Himself and His dealings with men a subject of as much interest to you as questions of science or literature?

Do you ever let sins pass without any effort to check them, thinking it will be easy to repent afterward?

Do you get real pleasure from your prayers, reading, and meditation on holy things; or do you get through them to satisfy the demand of your conscience, and are you secretly glad when they are over?

Is there any practical connection between your prayers and your life?

Is your standard of Christian duty higher than when you first began to serve God?

Which do you think you bear most frequently in mind: your trials, which perhaps, are very small; or your mercies, which are undoubtedly very great?

Do you trust God as truly as you do a beloved wife, husband, parent, or friend?

In the education of your children, is the first thought what will train them to serve God, or to take a brilliant position in society?

What have you ever done for the souls of others?

Is it pleasanter for you to dwell upon people's faults than on their virtues, or their failures than on their successes?

Do you speak of the faults of others unnecessarily?

How do you bear contradiction or ridicule?

Are you angry when proved in the wrong?

Do you add to events you describe for your own ends, or to be thought clever or witty?

Do you long after something withheld from you, or rebel against loss, misfortune, or bereavement?—*Anonymous.*

THE EVANGELICAL VISITOR.

Thanks be unto God for His unspeakable gift. 2 Cor. 9:15.

How beautiful upon the mountains are the feet of him, that bringeth good tidings, that publisheth peace: that publisheth salvation: that saith unto Zion, thy God reigneth. Is. 52:7.

Endeavoring to keep the unity of the spirit in the bonds of peace. Eph. 4:3

Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Matt. 7:13.

Verily I say unto you, all these things shall come upon this generation. Matt. 23:36.

A man's heart deviseth his way: but the Lord directeth his steps. Prov. 16:9.

Nevertheless He regarded their affliction, when he heard their cry. Ps. 106:44.

Good understanding giveth favor; but the way of the transgressor is hard. Prov. 13:15.

Enter not into the path of the wicked, and go not in the way of evil men. Prov. 4:14.

Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart. Prov. 3:3.

In the fear of the Lord is strong confidence; and His children shall have a place of refuge. Prov. 14:26.

Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass. Ps. 37:5.

A little that a righteous man hath is better than the riches of many wicked. Ps. 37:16.

Let them not say in their heart, Ah, so would we have it: let them not say, we have swallowed him up. Ps. 35:25.

Verily, verily I say unto you, the servant is not greater than his Lord: neither he that is sent greater than he that sent him. Jn. 13:16.

I will be glad and rejoice in thee: I will sing praise to thy name, O thou most high. Ps. 9:2.

Salvation belongeth unto the Lord: thy blessing is upon thy people. Ps. 3:8.

I will extol thee, O Lord: for thou hast lifted me up, and hast not made my foes to rejoice over me. Ps. 30:1.

That I may publish with the voice of thanksgiving, and tell of all thy wondrous works. Ps. 26:7.

One generation shall praise thy works to another, and shall declare thy mighty acts. Ps. 45:4.

Rejoice in the Lord always: and again I say, Rejoice. Phil. 4:4.

Clarence Center, N. Y. D. HEISE.

SLANDER.

"Slander" is commonly understood to be a false report affecting another's character, uttered maliciously; yet as a matter of fact, that slander which, as a rule, does most harm to reputation, is not uttered maliciously, but is spoken recklessly or thoughtlessly by those who have no deliberate or passionate purpose of evil in giving it currency. The malicious utterance of a slander is likely to defeat its purpose by its very exhibit of malice; whereas a slander that is simply repeated by one person after another, with its steadily increasing scope and explicitness, as a matter of gossip or as an item of popular information, often seems too natural to be wholly a fabrication, and it gradually gains a credence that properly belongs to established truth. It is the "they say," or "they all say," that slips so easily from the unwatched tongue, and that enters so freely the unguarded ear. And there is never a time, nor ever a social circle, when and where there is not some foul slander, concerning innocent and unsuspecting persons, which is passed from one to another unthinkingly, on the basis, or the baselessness, of this indefinite origin. He who consents to hear such a charge against another without giving it a challenge, accords his tacit approval to a slander. He who consents to pass such a charge along as something which he has heard and has not challenged, becomes himself a slander-monger, if not indeed a willful slanderer. He, on the other hand who challenges any such slander, and who rebukes its utterer, is so far an upright man and a public benefactor. Let no person utter a slander in your hearing unrebuked by you. Have a care not to be a slanderer by repeating a charge affecting another's good name, while you lack such proof of its correctness as would justify you in repeating it boldly to its subject's face.—*Sunday-School Times*.

THAT OTHER MAN.

A noted preacher was being waited for on the hills of Wales. The time had elapsed, the preacher was in town, but was not on the hillside. The people were impatient, and the host of the preacher sent a messenger to tell him that the occasion was complete and that the people were ready and expecting him to come.

The messenger went. The messenger came back and said: "I do not know what is the matter, but the chamber door is locked. I heard voices within. I listened and heard the preacher say: 'I will not go unless you go with me.' He is talking to some other man to come, and unless that other man will come, he says he will not appear amongst us to-day. What is to be done?"

The host understood the case. He said: "All will be well presently." And so it was. The closeted preacher unlocked the door, came out with an invisible companion, one like unto the Son of Man, and old Wales, accustomed to the noblest religious eloquence that ever fell from human lips, was never more deeply stirred and vitally thrilled than when that man spoke in the power of the other man and revealed the kingdom of God to an expectant and thankful people.

Do not go without the other man—the man Christ Jesus. Do not go alone. Say, whenever you go to the pulpit or class or sick-chamber or district for any kind of Christian work whatsoever: "I will not go alone;" and if that desire be uttered heartily, lovingly, honestly, you shall not go alone. God the Father, God the Son, God the Holy Ghost will go with you, and the prey shall be delivered into your hand, and you shall return more than conqueror through Him that loved you.—*ScL*.

CORRECT YOUR FAULTS.

Many persons seem to think that the acknowledgment of their faults in a large measure excuses those faults. But the habit of making such acknowledgments of a fault without the concurrent effort or desire to correct that fault, is more likely to increase the evil tendency than to decrease it. When a man has taken pains to ascertain just where he is in error, he has turned his face toward the correction of his error. But his is a fatal position if just then he takes no steps in the direction of his new facing. One who becomes conscious of some physical pain or indisposition, is pretty sure to be anxious about it until he knows just what to call it. Every physician knows that there is a certain sense of satisfaction shown by a patient when his disease is given a specific name,—whether the patient has any idea of the signification of that name or not.

Similarly, persons seem to show a certain sense of gratification in naming their moral weaknesses and defects. They even prate about their "besetting sin," as though the very designating of it was a relief and a satisfaction to them, if not, indeed, a valid plea for their continuance in it. But if familiarity with one's physical complaint diminishes his care for it, his knowledge of it may be a greater source of danger to him than those disorders which, because they have yet no distinct place in nomenclature, alarm him more, while they threaten him less. So, also, the man who takes refuge in the mere confession or acknowledgment of his besetting sins without accompanying the confession with a desire and an effort to be no longer beset by them, is likely to be more firmly bound to them, and more deeply degraded by them. Confession is a just and essential part of our prayers to God; but even our prayers may tend to harden us in those very sins which we acknowledge and confess if the confession is unaccompanied by real sorrow and a determination to "go and sin no more."

—*Sel.*

THE HIDDEN STREAMS.

In the Wilderness of Sinai, there are streams of water flowing beneath the surface of the earth and hidden from the eyes of the traveler. The only assurance he has of the existence of water beneath is the vegetation upon the surface, following the course of the stream, forming a striking contrast to the surrounding desert and refreshing to himself.

So it is with the grace of God in the heart. It is invisible to the natural eye, but plainly manifest to others, showing itself in the lives of the possessors, diffusing joy and gladness in this desert of sin and iniquity. It permeates every part of the being causing it to produce fruit to the honor and glory of God.

"By their fruits ye shall know them;" and when there is no vegetation in the desert, the conclusion is that water is wanting, so when the fruits of the spirit—the undoubted manifestations of a higher life—are lacking in the life of a person, even though he be a church member, the conclusion is that the grace of God is not in the heart. ***

ALFRED'S THREE PRAYERS.

"Mamma," said Alfred one night as he was going to bed, "I prayed three prayers, and the Lord has answered two of them. Do you think He'll answer the other?"

"I think He will, my dear. But tell me about these prayers; what were they?"

"One was that He would make you well; and you are not sick any more. Another was that He would make papa more kind; and he has been more kind lately, hasn't he?"

"Yes, dear. Now, what is the third?"

"I prayed that God would keep us children from quarreling. But he hasn't answered that yet, for Daisy and I quarreled dreadfully to-day."

"Ah, my son, you will have to help the Lord to answer that."

"Help the Lord, mamma? Can't He do everything?"

"He won't make you good against your will. If you choose to be a naughty boy, God will be sorry, for you will be naughty still. But if you earnestly wish to be a good boy, and when Satan tempts you to quarrel if you turn right to God for strength to resist him, and then fight like a good little soldier to keep down the naughty temper, God will give you the victory. But he won't do the work for you."

"Oh, I did not understand," said the little boy.

"Yes," continued mamma, "you have something to do yourself, when you pray such a prayer, to help God to answer it. You must watch and fight against temptation; and if you do this you will be able by-and-by to come and tell me that God has answered all three of your prayers."

—*Kind Words.*

THE RELIGIONS OF THE WORLD.

According to the most carefully compiled statistics, the number of inhabitants on the globe is about 1,435,000,000. There are 3,064 distinct languages and dialects known. There are about 1,100 different religions. There does not exist a single people which is without a religion of some kind. Even the lowest on the social scale have some religious idea, however crude. Christianity has

433,000,000 adherents. The Roman Catholic Church numbers 208,000,000; the Greek or Oriental Orthodox Church, 83,000,000; the Protestant Church 123,000,000. Besides these there are about 100 sects or smaller divisions claiming to be Christians, with 8,000,000 adherents. Of the non-Christians, 8,000,000 are Jews, 120,000,000 are Mohammedans. These adherents of Islam are divided into three sects, the Sunites, Shiites and Wappabites, while there are about seventy smaller Mohammedan sects. All other human beings are non-monotheistic or heathen, and embrace about 138,000,000 souls. Among the heathen religions Brahminism is the most widely spread and embraces about 875,000,000 adherents, and its younger offshoots. Buddhism, embraces 503,000,000 adherents. Other heathen religions have 135,000,000 adherents. There are thus yet over one thousand millions of souls who are not Christians. —*Christian Statesman.*

SANCTITY OF THE SABBATH. —

"Wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11.

"But hallow ye the Sabbath day, as I commanded your fathers." Jer. 17:22.

"And hallow My Sabbaths." Ezek. 20:20.

"GOD IS NOT DEAD."—A Christian worker relates: "Not long ago a poor Christian woman lay dying. She did not fear to die, but her chief cause of anxiety as she lay there, feeling herself getting weaker and weaker, as she drew nearer eternity, was her husband, who, until then, had proved himself a drunkard, and consequently a most careless husband and father, and now her last prayer was for him. A short time after her death the man's little child said to him, 'Father, I want to say my prayers.' 'Oh, never mind that now,' was the reply, 'mother is dead and you do not need to say your prayers any more.' 'But father,' said the dear child, as he turned his face toward him, 'God is not dead.' The words of the child went straight to the hard heart of the man; they seemed to be spoken by the dead mother through her child. God used them to the conversion of this inebriate, and he rejoiced in a living God as his Father, and a living Christ as his Savior. 'God is not dead.' Christians, as well as unconverted people often require to be reminded of this fundamental truth."—*Sel.*

THE BESETTING SIN.

We are commanded to "lay aside every weight, and the sin which doth so easily beset us." It is not difficult to determine the besetting sin of every one. It is the sin we think most upon, first in the morning, and last at night; when we lie down to sleep and when we rise up to labor; when we are alone, and when we are surrounded by others; when we are sick and when we are well; when we are weary and when we are strong;—that sin which is oftenest presented to our thoughts, is the besetting sin. It is the sin which oftenest and easiest leads us captive; the sin which we cannot deny; which lays hold on us and will be refused. It is the sin which we most usually excuse, and palliate and defend; which we think least heinous, and look most charitably toward. It is the sin which we are most unwilling to forsake,—giving up everything else, but holding fast to that. It is the sin which most afflicts our conscience when in trouble, sickness, misfortune, or distress.

It is the sin against which our resolutions have been in vain. It is this sin, much as we may love it, innocent as we may regard it, excusable as we may believe it,—it is this sin which God commands us to *lay aside*. It is this which clogs us in the heavenly race, which makes our course uncertain, and turns our steps away. It is this which beguiles our hearts, and charms our eyes, and leads us from the narrow path. It is *this* which we must *lay aside*.

The race is before us. If we loiter and halt, we miss the great and glorious crown. In the ancient races, golden balls were dropped along the course; but those who stopped to grasp them lost the prize.

The sins that so easily beset us are like the golden balls, and must be forsaken and passed by; and the one only cure for their strong and dire enchantment is found in the mightier attraction of Him who lived and died for us. We are to "run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." He, for the joy set before him, endured the cross, and despised the shame, and He now sitteth at the right hand of God; and the sight of Christ, exalted and enthroned, is the antidote for every earthly attraction; the cure for every sinful spell. He said,

"And I, if I be lifted up, will *draw all men unto me*."

Christ has been lifted up;—lifted up upon the gory cross, lifted up from the gates and shadows of the tomb, lifted up to God's right hand, in everlasting life, joy and power; lifted up before the eyes of all nations, as the one only Savior of the ruined and the lost; and as we gaze upon him, and see the light of the knowledge of the glory of God, in the face of Jesus Christ, we are changed from glory to glory into the same image, as by the Spirit of God. Thus may we run our race looking unto Jesus. Thus may we lay aside every weight, and the sin that doth so easily beset us, and press forward till we gain the everlasting crown.—*Selected from "Leisure Moments."*

THE SEETHING CALDRON.

Human thought, long in a ferment, seems now to be in a state of ebullition. Old theories, systems, doctrines and creeds are losing their hold upon human minds. Authority ceases to be revered, men have slipped their cables, and while some are sailing by the stars, others are drifting they know not where. Never during the ages has human thought been so quickened and stimulated as at the present time. We live in an age of literature, steam, and electricity; an age of hurry, and rush, and preternatural activity.

It is of immense importance that human thought in these days of change receive healthful impulses and wise direction. Into the midst of this seething caldron of human thought we should labor to infuse principles which are true and just, righteous and eternal. Satan is busy. His slime spreads over all things; his tightening coil enfolds the world. His poisonous breath is on literature and science, and streams through the whole circle of human thought. He charms men with the pretense of knowledge and intelligence. The tree of the knowledge of good and evil is before them, and they hunger to partake it. And while the world is rushing madly on its course, and the powers of evil are working for the overthrow of goodness, truth, and righteousness. Christians, forgetful of their high estate and their holy calling, are busying themselves with petty concerns and trifles light as vanity, neglecting the great, grand themes which should engage their attention and inspire their hearts.

Now, if ever since the beginning of the world, there is a call for the ceaseless, Christian activity, and that on the broadest and most comprehensive plans. Men seem asleep. Churches are but half-awake; the world lies in wickedness and perishes for lack of knowledge. More than half of the inhabitants of this globe have never heard that Jesus Christ died to save lost sinners; and meanwhile infidelity, skepticism and heathenism, with all their seductive arts, are sowing seeds of death under the very eyes of a conceited and contented form of religion which supposes itself to be Christian. The foundations seem almost destroyed; the social fabric is being sedulously undermined; all institutions, domestic, civil, and ecclesiastical, feel the terrible strain of these evil times. Many affect to look upon the condition of things without alarm, but their security is born of ignorance rather than of faith. They do not know what forces are pulsing around them, nor do they understand what volcanic furies are glowing beneath their very feet. They content themselves with talking of progress, with congratulating themselves on their success, and with all those varied manifestations of pious self-complacency which are so prevalent at the present day. But while they slumber in their tents they know little of the weariness of those who watch upon the picket lines, or who fight amid the surging hosts that crowd the battle-plain, and rush to and fro like the rushing of mighty waters.

It is of the utmost importance that Christian men be earnest, and awake to the exigencies of the present hour, and that they labor with all their might to diffuse that knowledge of God and Christ wherein standeth our hope of eternal life. No man can turn back the tide of unbelief which is rolling like a torrent. No man can save the multitudes that are being engulfed in its depths. Only one, the man, Christ Jesus, can deliver and redeem lost humanity; and nothing but the knowledge of Him and His grace can give rest to weary and troubled souls. Let those with whom the knowledge of God is a living experience, and not a vague and shadowy fancy, look to it that they are not unfaithful to the grace which has been committed to their stewardship. Let them see to it that now, in this supreme hour of human destinies, they boldly and faithfully declare the counsel of God, and strive to infuse

divine truth into the midst of the maddened whirl of human thought.

It is not by might, nor by power, but by the spirit of the Lord of hosts, that the work is to be done. Oh, that all who have named the name of the Lord might learn to depart from iniquity, and by lives of steadfast zeal and holy consecration, bear such witness for God, and for the truth as it is in Christ, as shall lead poor, weary, wandering sinners to find rest in the heavenly Father's arms; so that the peace of God which passeth all understanding may keep their hearts and minds through Jesus Christ.—*Selected.*

MERCY OR JUDGMENT.

I believe that the next twelve months will be the most stupendous year that Heaven ever saw. The nations are quaking now with the coming of God. It will be a year of successes for the men of Joshua, but of doom for the men of Ai. You put your ear to the rail-track and you can hear the train coming miles away. So I put my ear to the ground and I hear the thundering on of the lightning train of God's mercies and judgments. The mercy of God is first to be tried upon this nation. It will be preached in the pulpits, in theatres, on the streets, everywhere. People will be invited to accept the mercy of the Gospel and the story and the song and the prayer will be "mercy." But suppose they do not accept the offer of mercy—what then? Then God will come with His judgments, and the grasshoppers will eat the crops, and the freshets will devastate the valleys, and the defalcations will swallow the money markets, and the fires will burn the cities, and the earth will quake from pole to pole. Year of mercies and of judgments. Year of invitation and of warning. Year of jubilee and of woe. Which side are you going to be on? With the men of Ai, or the men of Joshua? Pass over this Sabbath into the ranks of Israel. I would clap my hands at the joy of your coming. You will have a poor chance for this world and the world to come without Jesus. You cannot stand what is to come upon you and upon the world unless you have the pardon and the comfort and the help of Christ. Come over. On this side is your happiness and safety, on the other side is disquietude and despair. Eternal defeat to the men of Ai! Eternal victory to the men of Joshua!—*Talmage.*

A SAFE STRONGHOLD.

Man's stronghold is his integrity; and this fortress can never be successfully assailed from without, unless there is treachery within. You can hold this fort against all assailants. No one but yourself can make you dishonest; no one but yourself can rob you of your integrity, or debase you by fraud and trickery and villainy. Men may suspect you, slander you, and lie about you, but they cannot make you guilty of the things which they lay to your charge.

It is unpleasant to be called a rogue; it is far worse to *be* one; it is hard to be accused as a villian, but it is still harder to know that the accusation is true; it is a sad thing to be lied about and misrepresented, but it is sadder still to slander and misrepresent another. No slander of men can take away a man's knowledge of the integrity of his own character, the purity of his intentions, and the devoutness of his own life. Nothing but our own sins can rob us of peace of conscience and peace with God. He who possesses these can defy the tongue of slander, but he who lacks these, is poor with all his wealth, abject in spirit with all his pride, contemptible however much he may be honored, and pitiable however much he may be envied. He who holds fast his faith in God and his integrity of heart and life, can face the world without a fear, can rejoice amid conflicts and trials innumerable, and can be strong, for God is with him, and will give to him the victory, through our Lord Jesus Christ.

Stand fast in your integrity, O man of God. Be steadfast, unmovable, always abounding in the work of the Lord. Whatever you lose hold fast to faith and a *good conscience*, which some have put away, concerning faith and have made shipwreck.—*Selected.*

NERVE.

The success of men in many departments of life depends largely upon the quality which, for want of a better term we call nerve, by which expression we designate that prompt and ready courage which acts instantly in emergencies, doing what needs to be done without delay, hesitation, or mistake. The man of nerve is no braggart and no coward. Sober, diligent, quick to perceive, ready to plan, and prompt to execute; when confronted by danger or

emergency he is ever prepared, and his action is such as the circumstances of the case demand.

The value of this quality can hardly be over-estimated. On land or sea, in war and peace, in business or pleasure, in safety or danger, in victory or defeat, this ready, prompt, discerning courage is of untold importance and value.

Perhaps there are few persons to whom nerve is more needful and useful, than to those on whom devolves the care of the household of faith, the oversight of the church of God. There is an easy kind of piety which shuns all difficulties, avoids all collisions, and shrinks from conflict with abuses, errors, or wrongs, and which thus invites intrusion, aggression, and overthrow. We sometimes see, in the heads of misgoverned families, persons who in their easy-tempered imbecility suffer their children to go unchecked to ruin, and find at last that while they have avoided little troubles, they have involved themselves in larger ones from which they have no means of escape. The principles on which households are controlled are similar to those which govern the church. Hence the family becomes not only the training school for the members of the church, but also of the officers which preside over it. The elder, bishop, or overseer of the church, must therefore be "one that ruleth well his own house;" and no man can rule well his own house unless he has the courage to meet emergencies, and act promptly where action is required. He must have grace, and wisdom, and *nerve*, enough to know when to entreat and when to command, when to yield, and when to stand firm as a rock. He must be able when occasion requires, to say "No," and mean it, and *stick to it*.

The same characteristics are requisite in the overseer of the church of Christ. He whom the Holy Ghost has made overseer to feed the church which Christ hath "purchased with his own blood," must be "vigilant" and faithful; and no considerations of sympathy or sentiment must turn him from the discharge of duty. He must be patient toward all men; not soon angered, or hasty in temper; but he must also look "diligently, lest any man fail of the grace of God," lest any root of bitterness springing up bring trouble, and thereby many be defiled. He must meet difficulties at the outset, and to do this requires nerve.

Many men possessed of various estimable qualities, utterly fail to accomplish the work that is demanded of them as overseers in the church of God, because they have not sufficient nerve to meet and cope with the troubles and difficulties in their path. They do not look *diligently* lest any man fail of the grace of God. They allow acknowledged wrongs to go on unchallenged, until they have obtained such giant dimensions as to involve important interests in ruin. A personal difficulty which might have been settled in an hour; a family disturbance which might have been quieted by ten minutes patient conscientious counsel or reproof; and suppressed by a few earnest words of argument and exhortation, or some other matter of a similar character, is allowed to run its course, in the idle hope that it will cure itself, or that it will be better by and by. Of course wreck and ruin are the result.

Against a policy so truly suicidal, it is the duty of the faithful servant of God to protest. "Thou shalt not suffer sin upon thy brother," was the command of the ancient law; and Christians are bound by the same obligation, especially they who watch for souls as they who shall give account when the Judge appears. Such have no right to allow evils to continue, but it is their business, with firmness and fidelity to *stop the wrong* before it has attained such dimensions that this becomes impossible. Just here many people utterly fail, and it is frequently the case that their tardy vigilance culminates in unreasonable violence. The cruelty of cowards is proverbial, and many a man who lacks nerve to stop a wrong or correct a fault at the proper time, will at length break out in extreme and outrageous measures, which only aggravate the evil which might have been entirely prevented by a little honest plain dealing at the beginning.

The men who want the privilege of pulling up tares in the field are the very men who were enjoying their quiet naps while the enemy was sowing them. Had they attended to their business as they should, there would have been no sowing of tares, and so no tares to pull up. But now they would atone for their neglect, which allowed the enemy to sow the tares, by entirely destroying the crop in trying to pull them up.

The man who has fewest of these troubles is he who meets his troubles and difficulties at the start; who without hesi-

tation or delay, kindly, gently, earnestly and *faithfully*, reproves wrongs, corrects errors, reconciles disputes, and removes stumbling-blocks. But to do this requires *nerve* and courage, and unless a man possesses these, he has no right to undertake the care of the church of God in this world. He needs not only wisdom, intelligence, and soundness in the faith, but he needs that nerve, courage, and decision of character, which will enable him to grapple with difficulties, overcome evil with good, and at the expense of slight and momentary suffering, prevent unspeakable troubles and dangers in days to come. Like the skillful surgeon who wounds to save, and with a steady hand cuts, it need be, through the quivering flesh that he may save the life that must otherwise be sacrificed, so the man of God must be faithful, watchful and courageous, knowing that his master stands by his side, and that he has to give an account for the souls intrusted to his charge.—*Sel.*

PASSOVER.

The word PASSOVER has three general acceptations in Scripture.

1st. It denotes the yearly solemnity celebrated on the 14th day of Nisan or Abib, which was strictly the *Passover of the Lamb*, for on that day the Israelites were commanded to roast the lamb and eat it in their own houses.

2d. It signifies that yearly festivity celebrated on the 15th of Nisan, which may be called the *Feast of the Passover*. (Deut. 16:2; Num. 28:16, 17.)

3d. It denotes the whole solemnity. Commencing on the 14th and ending on the 21st day of Nisan, (Luke 22:1.) though in strictness of speech, the Passover and the *feast of unfermented things* are distinct institutions.

The Passover was to be kept on the eve of the 14th of the first month (Abib), in which all unfermented things were enjoined to be eaten with the lamb, yet the feast of unleavened bread did not commence until the following morning, continuing seven days, of which the first and last only were Sabbaths (Lev. 28:5-8.); the first probably in commemoration of the commencement of their march out of Egypt, the last of their passage through the Red Sea.—*Kitto's Cyclopædia of Biblical Literature.*

A SEVERE TEST.

JESUS' COMMENTARY AND VERDICT ON THE "EXCUSES."

"And there went great multitudes with Him: and He turned, and said unto them:

"If any (man) come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple.

"And whosoever doth not bear his cross, and come after Me, cannot be My disciple.

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." Luke 14:25, 26, 27, 33.

THE ROMAN CATACOMBS.

BY HAROLD VAN SANTVOORD.

The pyramids have been called the "books of kings,"—mute but eloquent, records of their lives, and monuments to their imperishable glory. The catacombs are the books of martyrs, or records of the dead.

If the catacombs of Rome are invested with magical interests to the students of history, it is not alone by reason of their antiquity. It is because of the unique character of their epitaphs and inscriptions, the symbolism displayed in their art decorations, and the traditions enshrined in their mouldy corridors, where the enthusiast invokes the ghost of the past, and hears lingering echoes of voices long hushed in death. It is estimated that no less than forty of these subterranean "cities of the dead" existed in the early days of Christianity. Arringhi [whose Latin work is chiefly a reduction of Antonio Bosio's *Roma Sotteranea*] declared sixty to be the original number, but his claim rests on a shadowy basis. De Rossi, in a more careful enumeration, decided the original number to have been forty-two. In his interesting work, "Subterranean and Christian Rome," he recounts various researches conducted there under the sanction of the popes. Later, Marangoni and Boldetti were seventeen years exploring the catacombs. After finishing a voluminous work, their manuscript was destroyed by fire, only a fragment having been saved. Also, under the protection of

Pius IX., a "Committee of Sacred Antiquity" began excavating in 1851, and continued their labors with interesting results.

A complete history of the catacombs, however, has never been written. We have had learned volumes full of profound exposition and subtle speculation, and the labyrinths have doubtless been eagerly explored; but a veil of mystery hangs over many a tragic and dramatic episode of their gloomy past. The lamp and spade of the archaeologist have not brought to light as many facts as we are eager to know concerning their early history. But enough is known to lend color to many a tragic story; while their mouldering relics and sculptured devices, so dearly prized and zealously guarded, have repeatedly given fresh impulse and speculation to the minds of scholars interested in the early history of the church. The full extent of the excavations under the Roman Campagna are best appreciated by conceiving the corridors to form a continuous passage, in which event we should have a tunnel over five hundred miles long. The area of the catacombs can be approximated by describing a circle, having a radius of three miles from a given central point near the wall of Servius Tellius, although it is believed that hypogees of lesser importance extended beyond these limits. But the catacombs were not exclusively used for the burial of the dead. They were sacred to the Romans, not only as a cemetery, but as a place of worship. In fact, they seem to have been consecrated to devotional purposes in the earliest times. Some of the crypts were profusely decorated with paintings and objects of art. The range of their scriptural and symbolical subjects is unequalled. And the advantages offered by the catacombs as a hidingplace, or refuge from persecution, were altogether unique. It is known that several Roman pontiffs took refuge there during the religious wars which waged in Rome. Sixtus II. was assassinated in one of the subterranean crypts. Pope Stephen was murdered at the very altar where he had been officiating. Also Liberius and Boniface I. hid from their foes in the tortuous underground passages on the Salarian Way, while Pope Cajus is reported to have lived in the vaulted chambers in monk-like seclusion for eight years, fearing to emerge lest he should be put to death. In the days of the Emperor Nu-

merianus hundreds of Christians were buried alive. When subsequent excavations were made, their bones were discovered in the gloomy corridors where they had resolutely met their fate.

As for the precise number of the dead in the funeral niches which rise tier above tier in these ancient sepulchres, there is much room for speculation. But the necrology of the catacombs fails to reveal the secrets of each mouldy prison-house, or the names of its honored dead. One legend says that the bodies of St. Paul and St. Peter were deposited in the Calixtan tombs, where their sarcophagi lay for a year and seven months. In 384 A. D., Pope Damasus ordered a *platonis*, or pavement of inlaid marbles, to memorialize the sacred spot. During the pontificate of Paul I., the bodies of martyrs who had died in defense of the faith were removed from the hypogees to a more secure resting-place. At that time relic-hunters invaded the sepulchres. The despoliations of the Longobards became so flagrant that the pope issued an edict, whereat they were vigorously repressed. As late as the thirteenth century, religious enthusiasts visited the hidden chambers of the dead, celebrating mass over bones of the martyrs, and performing other religious rites. But later they were abandoned, and became so inaccessible that only a privileged few knew of their secret means of ingress.

It is singular to relate that the catacombs were as unavailable to the mediævist as the buried cities of Herculaneum and Pompeii. Excavations did not begin until the latter part of the sixteenth century, when antiquarians again directed attention to those famous sanctuaries, and carried on their explorations with most gratifying results. *Savants* were inspired to prosecute their labors in the desire to discover, by the aid of symbols and figured designs adorning the monuments, the early usages of the church. Books were published embodying the results of years of patient study and investigation, hieroglyphics were interpreted, epitaphs graven on sarcophagi were transcribed, and valuable relics were removed for safe-keeping, and are preserved in museums of antiquity to this day. The museum founded by Pius IX. contains relics of rare interest, including lamps and bronzes, paintings, sacred emblems, and sculptured sarcophagi, illustrating the religious usages of the primitive and mediæval

church. In the exhibit of the Christian Museum at the Vatican, are instruments of torture which tell a tragic tale of suffering endured by the early martyrs. Other collections are preserved in the Collegio Romano, the Propaganda Museum, Apollinare College, and the Uffizzi Gallery at Florence.

Among the pictorial representations which have been copied or preserved with other relics from the catacombs, are the following subjects: The Fall of Adam and Eve, Moses Striking the Rock, The Three Israelites in the Fiery Furnace, The Sufferings of Job, The Sacrifice of Abraham, Daniel in the Lion's Den, Christ before Pilate, and The Savior Entering Jerusalem on an Ass. The symbolic devices of the catacombs are especially rich, and are readily deciphered by such light as scholarship has shed on this phase of primitive art. The phoenix represents the resurrection; the stag, the desire after baptism and heavenly truth; the peacock, immortality; the cock, vigilance; a ship, the church; candelabra, illumination through the gospel; a dove, the Holy Spirit. The palm tree is emblematic of victory; the cypress, of death; while the olive represents the beauty of virtue and the fruit of good works. It is a noble presentment of one momentous phase of the story of humanity that these sacred antiquities afford us. Amid the trials to which these early Christians were often exposed, amid all the provocations of calumny, persecution, the liabilities of degrading punishment and torturing death, not one expression of bitter or vindictive feeling, not one utterance of the sorrow that is without hope, can be read upon these monumental pages; but on the contrary, as an eloquent writer observes, "the intelligible language of an elevated spirit and calmly cheerful temper, hope whose flame never burns dim, faith serenely steadfast, a devotional practice fraught with sublime mysticism, yet distinguished by simplicity and repose,—altogether a moral picture, evincing what is truly god-like in man!"

DIVINE HEALING.—"Who forgiveth all thine iniquities; who healeth all thy diseases." Ps. 103:3.

"And they departed, and went through the towns, preaching the gospel, and healing everywhere." Luke 9:6.

IN MEMORIAL.

On the death of Bertha O. Hoover.

Farewell dear Bertha thou art gone

Thy sufferings now are o'er.

Thy friends who knew and loved thee

Will know thee here no more.

An angel came, we ask not why

And took your Bertha dear;

God saw she was too frail for earth

He could not leave her here.

When God gave Bertha dear to thee,

'Twas only for a while.

He did not mean that flower should bloom,

For Satan to beguile.

But while her heart was free from sin,

God saw his image there;

Your Bertha now in Eden blooms

Transplanted by His care.

And bereaved mother, sad you would

Not wonder while you weep,

If you could see what Bertha saw

A sight so grand and sweet.

Her little treasures lay away,

She'll never need them more.

You'll treasure up the last good-bye

She uttered at the door.

We cannot tell who next may fall

Beneath God's chastening rod.

One must be first, oh may we all

Prepare to meet our God!

Weep not for Bertha, parents dear,

Though sudden was the blow;

God did not mean thy little one

Life's hardships e'er should know.

And though a little help'ess form

Is all that's left to view,

See, yonder with the cherub's band

Your Bertha waits for you.

MISS ISABELLA McTAUL.

MEMORIAL SERVICE OF BERTHA O. HOOVER.

Owing to the nature of the disease (diphtheria) by which Bertha Olevia, youngest daughter of Bro. John W. and Harriet Hoover of South Cayuga, was called to exchange time for eternity as previously announced in the VISITOR of the July number. The Memorial Service was not held until July 1st, when Bro. George Detweiler, of Sherkston, delivered an appropriate address from the words in Luke 8:52: "Weep not, she is not dead but sleepeth." The service took place at the Evangelical Church in the presence of a large concourse of people, after which the Secretary of the Sabbath-school of which she was an esteemed scholar read the following resolution of condolence and sympathy in behalf of the Sabbath-school to the bereaved parents and sister and brother surviving her:

Whereas, it has seemed good to the Almighty Disposer of events to remove from your family circle and from the ranks of our school, Bertha, one of its most faithful and attentive members; and.

Whereas, the intimate relations held, and the valuable service rendered by the deceased to her class, renders it our duty as well as our privilege to place upon record our appreciation of her merits as a Sabbath-school scholar.—

Resolved, That we deplore the loss of Bertha Hoover with deep feelings of regret, softened only by the confident hope that she is a treasure laid up in a better world; that her part is with those that have gone before, enjoying perfect rest, and the gates through which she has passed to peace and joy unspeakable is left open so that you in due time may follow; and be it further *Resolved* :—

That we tender to the bereaved our sincere condolence and sympathy in this their bereavement at the loss of one who was a dutiful daughter, a kind sister, a loving child, a noble scholar. But how great is your comfort in the well-grounded assurance that the Good Shepherd, who careth for His flock, hath taken the gentle lamb to His own fold, all that was mortal is changed now and clouded forever. Your child has gone to Him who says, "Suffer little children to come unto me;" and we would commend you for consolation to Him who orders all things for the best, and whose chastisements are sweet in mercy, that a higher than human power may console and support you under this heavy stroke is the earnest prayer of this School; and that we may all meet in that brighter and happier world where sorrow, sin, and suffering are alike unknown.

HENRY S. FLUHRER,

Secretary.

OBITUARIES.

DIED, July 16, 1888, at the home of Bro. S. L. Herr, near Harrisburgh, Montgomery Co., Ohio, of heart disease, George Tice, aged 74 years. The funeral services were held in the Brethren's (Fair View) Meeting-house by Elder A. Flory of the Old Order German Baptist Church, of which the deceased became a member shortly before his death. The remains were interred in the Fair View Cemetery. The deceased came from Kansas last spring, and was visiting among friends in

S. W. Ohio. On the evening of the 14th of July he came to Bro. Herr's and stopped with the family over night. In the morning immediately after breakfast he complained of a difficulty in breathing, and before an hour was a corpse.

J. P. CASSEL.

DIED, at Oakwood, Ohio, Aug. 4th, 1888, Aaron Ley, son of Bro. and Sister Knapp, aged 5 months and 5 days. The funeral was attended by a large and attentive congregation who sympathize with the parents in their bereavement.

S. H. LIGHTHILL.

DIED, near Stevensville, Ontario, on the 29th of July, Sister Lucinda Zimmerman, aged 62 years, 5 months, wife of Abram Zimmerman, minister. She was buried on the 31st in the old family burying ground on the bank of the Black Creek. Her remains were followed to its last resting place by an unusually large concourse of people, there being seventy-two conveyances besides many on foot, making a train nearly half a mile in length. She bore her sufferings, which were intense, with Christian resignation, it being cancer in the mouth. She leaves a sorrowing husband and a large family of thirteen children to mourn the loss of one beloved, but their loss is her gain.

A. BEARSS.

DIED, July 30th, 1888, Barbara Garman, aged 74 years, 8 months and 26 days. Buried Aug. 2d. Funeral services were held in the Evangelical Meeting-house in Dauphin, Pa., by Bros. J. M. Engle, J. Wolgemuth and J. Steinberger from her favorite and oft repeated Scripture, Rev. 14:12, 13. Sickness, dropsy of the chest.

THE following obituary notice of the death of Bro. Daniel Engle of East Donegal township taken from the Lancaster, Pa. *New Era*, was sent us for publication in the VISITOR. We have no opportunity to ascertain more of the particulars of his life or death:

"Daniel Engle, a very prominent farmer of East Donegal township, died on Thursday evening, Aug. 16, from heart failure. Mr. Engle was 76 years of age and up to within a few weeks of his death tilled the soil. He was one of nature's noblemen, beloved by all his acquaintances. Strict integrity, sobriety, an amiable disposition, and wonderful industry were the virtues of his consistent Christian life that made him hosts of friends. He started the celebrated nurseries west of Marietta. Deceased leaves a number of children, among whom are D. G. Engle, of Marietta, and John and Samuel, of the township. The funeral will be held on Monday morning at nine o'clock. It will meet at the residence and proceed to Reich's Meeting-house.